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N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 6.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPE.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. GEO. CRITCHLEY, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. A. PEARSON; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. E. GEORGE, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. R. W. PETTINGER; 7, Rev. J. F. PARMITER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. W. H. ROSE.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. T. P. SPEDDING.
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 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. A. STEPHEN NOEL.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

THE landing of the Duke of Connaught at Capetown on Monday, and the opening of the Union Parliament on Friday, are the ceremonial completion of one of the greatest acts of statesmanship of modern times. The phrase, “the new nation,” is becoming already current coin, and corresponds to the growing feeling of national unity in South Africa, based upon generous trust and the subordination of sectional interests and ambitions to the common good. In the speech which the Duke of Connaught made at Capetown on Monday, he referred to the great sacrifices which have been freely made for the sake of the Union. “There is no truer indication,” he said, “of the soundness of the people’s heart, and even of their fitness and ability to take and maintain their place among the nations, than the willingness of sections of the community to sacrifice their own material interests to the common ideal.”

THE one dark spot in the South African situation is the existence of the colour problem, with the constant danger of legislation to preserve the white man’s privilege inspired by prejudice or panic. It is significant that among the addresses presented to the Duke of Connaught on

Monday was one on behalf of the coloured peoples of South Africa, expressing the hope that their aspirations will receive hearty sympathy and support, and another from the South African Indian Association, praying that under the Union all British Indians in South Africa may obtain and enjoy the liberties and rights valued by loyal subjects.

A DIGNIFIED letter of remonstrance has been sent to the English press this week on behalf of the Negro race in America. It is signed by a large number of Negro-Americans, many of them men of wide education and proved ability in public affairs. After pointing out various ways in which they are excluded from the privileges of a civilised state, and the discrimination which is made in every walk of life based solely on race and colour, the letter concludes as follows:—

“Everywhere in the United States the old democratic doctrine of recognising fitness wherever it occurs is losing ground before a reactionary policy of denying preferment in political or industrial life to competent men if they have a trace of negro blood, and of using the weapons of public insult and humiliation to keep such men down. It is to-day a universal demand in the South that on all occasions social courtesies shall be denied any person of known negro descent, even to the extent of refusing to apply the titles of ‘Mr.,’ ‘Mrs.,’ and ‘Miss.’ Against this dominant tendency strong and brave Americans, white and black, are fighting, but they need, and need sadly, the moral support of England and of Europe in this

crusade for the recognition of manhood, despite adventitious differences of race.”

ON Monday the Lord Chancellor made an important speech on the “Drink Traffic and Social Reform” at a meeting organised by the United Kingdom Alliance. At the outset he pointed out that it was not usual for one holding his office to appear on a public platform, but that in coming forward to speak on this theme he was not breaking any tradition which was worth preserving. Everyone recognised, he said, the necessity of a manly, properly fed, properly housed, properly educated and trained population. They would not get any of these things unless they also got a sober population. Each of them had his own pet idea, his own project of reform, in order to increase the sum of human happiness. If they had every single one of the numerous social reforms—that every Englishman should have a decent home, occupation, insurance against illness and accident—it would do an immense deal of good, and that is the direction in which they were going. But what percentage of that good would be effaced unless at the same time they did something to amend the system of licensing that prevails in England?

CONTINUING, Lord Loreburn expressed his firm conviction that the people must have a free hand in their own locality to say how few or how many public-houses they will have, or whether they will have any at all. He was also in favour of giving freedom to the justices to reduce the number of houses, to impose con-

ditions for their proper management, and to try experiments in reform, especially in the direction of the elimination of private profit. It was desirable to make it no one's interest to push the sale of drink; but, on the other hand, he believed that it would be fatal and erroneous to allow localities to have any interest whatever in the profits.

* * *

INCIDENTALLY, Lord Loreburn made an interesting apology for the value of Royal Commissions. He did not agree with the people who were in the habit of saying that they were all intended to fob off disagreeable and inconvenient questions. These inquiries roused people to a real sense of the serious condition of things which prevailed in some parts of the population. The result was that many subjects had been removed from the arena of political controversy, and at no period had there been more legislation by consent. There was consent in regard to workmen's compensation and old age pensions, in the objects, if not the methods, of Poor Law reform, in limitation of shop hours, in insurance against unemployment and invalidity, in the necessity of taking strong measures to improve the housing of the working classes. These things were not the subjects of political controversy. They were agreed to by all, and if there were differences as to methods, these differences were honest and would be treated without acrimony or bitterness.

* * *

WE welcome this testimony as to the decay of partizanship in face of the hard realities of life and the claims of social justice. It might, we think, be extended to cover many of the facts of religion as well. In spite of official denials, religious differences are not so acute as they used to be. There is a larger measure of consent in regard to essentials, and a growing desire to find links of sympathy and points of agreement. And this result has been brought about by similar means. There has been a remarkable growth in our time of patient investigation and quiet reflection upon the facts of religious experience. The controversial warrior, who claims all the truth for his own side, is a discredited figure among men, who are too conscious of the deeper agreements to discuss their differences with acrimony or bitterness.

* * *

PROFESSOR UPTON contributed to the *Christian World* last week a striking comment, which we print elsewhere, on Mr. Campbell's statement that "When Athanasius fought his famous fight he was more nearly right than Arius." He points out that this corresponds with Dr. Martineau's profound conviction. "My impression is," Mr. Upton adds, "that the great

majority of the more thoughtful Unitarians on both sides of the Atlantic are substantially at one with Martineau on this basal question." The popular misconception that Unitarians as they exist to-day are in some sense Arians or Socinians is responsible for a great deal of misunderstanding, and especially for the idea that they recognise a "gulf" between God and man. It is a case in which antiquated names and the inherited prejudices of thought should be dropped, in order that the realities of the situation may be faced and understood.

* * *

THE statue of St. Paul, which was unveiled by the Bishop of London on Monday near the site of the ancient "Paul's Cross," is not likely to become the centre of popular religious life like the "venerable and truly precious rood" which it commemorates, but it adds to the number of our pleasant and stately national memorials. Fortunately, it recalls scenes and episodes in which every section of the population can share, without raking over the ashes of controversy. Even the proud memory of Latimer's sermons has ceased to be a merely Protestant possession. It was not, however, at the "Cross" but in the place called "the Shrouds" outside the Cathedral that he preached his famous sermon "of the Plough" in 1548.

* * *

THE experiment in the co-ordination of charitable effort which is being attempted on a large scale by the Social Welfare Association for London is being watched with keen interest in many parts of the country, for London presents more formidable difficulties in the way of success than any of the smaller and more unified centres of population. A memorandum has just been issued by the executive committee in order to indicate the lines on which Local Councils of Social Welfare have been established in certain borough areas, and the general principles which the Association suggests should be followed in establishing new Social Welfare Councils. It appears that Councils have been started in only seven out of twenty-eight metropolitan borough areas, to say nothing of the populous districts of outer London. Among the recommendations are the following, that every Council should be fully representative of all the charitable agencies in its area; that it should be non-political; and that it should not undertake any form of almsgiving either as a body or through its committees. Special attention is called to the need of registration in order to secure as complete a record as possible of applications for help and methods of assistance. Full information can be obtained from the Secretary, Mr. A. H. Paterson, 845-850, Salisbury House, Finsbury-circus, E.C.

DYNAMIC CHRISTIANITY.

LAST week we ventured to make some remarks upon the cry that Liberal Christianity has failed, a cry echoed in many quarters where the wish is father to the thought. It is one of the rash conclusions to which we are liable at a time when religious thinking is in an essentially fluid condition. Change is regarded as synonymous with failure, and the garnered wealth of the past is forgotten in the intoxication of new interests. The streets of the city are full of men crying the news, some that the citadel of Christianity has fallen, others that all the old orthodoxies have proved their truth at the bar of history and science. In this babel of voices, which can hardly be called either sweet or reasonable, it is worth while to try to secure a quiet corner in which to ask ourselves, What is it that has really happened? What changes have taken place to account for this announcement of failure, and to make it sound even plausible to unprejudiced ears?

"Liberal Christianity," we wrote, "has not failed; it is simply in process of change like everything else in a moving world. It has discovered that some of the problems of the Gospel history have their roots in spiritual mysteries, which still elude our analysis. It finds less satisfaction than men once did in gazing at a perfect example of goodness, a vision of static perfection in the past. It recognises that the cry of the human soul is for a dynamic religion." We recall these words because they emphasise the particular direction in which change is taking place at the bidding of criticism and religious need. The pre-occupation of a past generation was with the historical Jesus, and the desire to find in the Gospels the record of a real human life, similar except in its spiritual stature to our own. And combined with this there was the demand of faith that the Jesus, which historical criticism restored to our understanding, should be the fulfilment of our own ideal of moral perfection. These two motives were often subtly blended in the same mind, and they determined the lights and shadows of the resultant picture. The features in the Gospel portrait which would not merge themselves in the prevailing qualities of gentleness and benevolence were freely attributed to the mythologising faculty of the narrator, and those elements in the teaching which accorded best with the philanthropic tolerance of the modern world were selected for emphasis.

The figure which was enthroned in this way in the religious imagination was often endowed with more meekness than strength. It had graciousness and sympathy without the force of conquering personality and the flame of religious genius. Countless sermons have

been preached upon this theme. Much of the finest teaching and influence of the Broad Church school emanated from it. It contains elements of permanent truth which it has restored to the common heritage of Christian thought and devotion. But slowly the conviction has been gaining ground that, in our desire to make JESUS easily intelligible to our own time, we have not done full justice to the records or to the mysterious depth and intensity of the spiritual facts, the personal dynamic, which created Christian experience in the individual soul and the Christian society as the collective organ of CHRIST'S spirit.

Thus the change to which we refer has been brought about by a twofold demand of history and experience. We are fully aware of the exaggerations of what is known as the Apocalyptic School of criticism. They are incidental to most earnest attempts to hammer unfamiliar truth into minds largely pre-occupied with other ways of thinking. But the gain is great, from the religious point of view, in the enrichment of our idea of JESUS, of what he was and what he meant, by this sharp reminder of the unplumbed depths of personality, of a religious consciousness to which no easy formula can ever supply the key, of a sense of divine mission and providential destiny, without which the Christian Church could never have come into existence.

But here we come upon the demand of religious experience. It is the demand for a conception of JESUS which shall be really adequate to the impact which he has made upon the life of the world. Placing his claims at the lowest, he is the most creative influence in human history. As we look back down the long vista of the centuries in our search for this supreme centre and soul of the religious movement, which still guides our affections and shapes our hopes, the benevolent human figure preaching mild philanthropic virtues, fails to arrest our attention, or to satisfy our need, or to account for the facts. It is not simply religious sentiment, but the spirit of reasonableness, which requires that we shall find there, however veiled in mystery, one who forces the confession from our lips, "Strong Son of God, Immortal Love."

There is in one of the windows in the Chapel of Manchester College, Oxford, a figure of the Good Shepherd with the lost sheep on his shoulders. It is curiously lacking in any suggestion of spiritual genius or strength of character. There is no trace of the agony of love or the conquering might of the deliverer. It is simply the ancient impersonal symbol, fetched from the Catacombs, and as such it may be justified. But underneath the words "JESUS CHRIST" are written, and grouped around are the strong, ardent figures of apostles and evangelists; and at once the mind rises in rebellion against

the idea that these men can be held in joyful submission and obedience, as messengers and servants of his living word, by one who is portrayed as weakest of them all. It is a similar feeling which inspires the sense of the failure of Liberal Christianity in many minds. They require something stronger in its spiritual authority and power, more searching in its appeal to their affections, more satisfying to the mystical instincts of religion, than the lives of JESUS, based upon a rationalistic criticism, have given them hitherto. And they imagine that this is a question upon which Liberal Christianity has committed itself too deeply to be able to move. It will be well for it, if this premature cry of failure rouses it to fresh energy and hopefulness for the tasks of the new time. It can only fail, if it is content to sink into spiritual immobility, and breaks itself against the facts.

OUR PARIS LETTER.

(FROM OUR OWN CORRESPONDENT.)

THE railway strike was the great event of last month. Its political effects have been momentous. The Radical party, which has long been anything but homogeneous, is cut in two, and a nominally Radical Government depends on the votes of the Centre and the Right. It is probable that the two fragments of the Radical party will form separate organisations; from any point of view this is to be desired, for the existing incoherence and ambiguity are fatal to healthy political life.

I attended, on October 23, an interesting private conference on the strike, organised by the *Union pour la Vérité*, in which persons of every variety of opinion took part. There were eminent jurists and accredited representatives of the railway workers' unions among them. The discussion on the legal points raised by the action of the Government was especially interesting. The jurists were unanimous in the opinion that railway workers have as much right as any others to strike, under the existing law, and they also held unanimously that M. Briand's distinction between a strike with professional and a strike with revolutionary aims was meaningless from the legal point of view. Violence, they said, is illegal, whether the aims of a strike are purely professional or not, but a strike with revolutionary or political aims is in itself as legal as any other.

Two other important legal points were discussed, namely the legality or otherwise of the mobilisation order and of the arrests of certain strike leaders under the law of July 1, 1845, for the offence of inciting to strike. On these one eminent jurist differed from the rest of his colleagues present. He held that both mobilisation and arrests were legal; they held the opposite view. By the law relating to the army, railway workers, though they have to serve for two years like all other citizens, are exempt from military service in the reserve, but can be called out in the event of "war or mobilisation," in which case they remain at their posts on the railway.

The question is whether the law refers to a general mobilisation, or whether it permits a mobilisation of the railway men alone, as in the case of the recent strike. The general opinion of the laymen present was that, in any case, a partial mobilisation was contrary to the spirit of the law; as to the letter, we could not decide when jurists disagreed. But it is obvious that, if the mobilisation was legal, it annuls the right to strike given by another law.

As regards the measures to be adopted, there was great difference of opinion. The eminent jurist already mentioned held that employees of the Government and of public services should be denied even the right of association. But the great majority of those present held, either that such employees should be in the position of other workers, or that they should be allowed to form unions, but forbidden to strike, differences to be settled by compulsory arbitration.

The *Union pour la Vérité* will hold the first of its ordinary discussions on Sunday, November 13. The subject of these "libres entretiens" this year is the population question, and the first discussion will be devoted to the causes of the stationary condition of the population in France. The points to be discussed at subsequent meetings (on the second Sunday of every month until April, inclusive) are the motives of voluntary restriction; the consequences from the economic and political point of view; the consequences as regards the family and education; possible economic remedies; and the morals of the question. M. Charles Gide will conduct the conversations.

The forthcoming publication of a new weekly paper, *Les Droits de l'Homme*, has already been announced in THE INQUIRER. The title is a revival, it has already done service twice, and the spirit of the third holder of the name will resemble that of its predecessors. The editor, M. Paul Hyacinthe-Loyson, is the only son of "Père Hyacinthe," who, in spite of his great age, was able to give a vigorous address at the congress recently held at Berlin. M. Paul Loyson's religious position is not precisely that of his father; he might be called a religious freethinker, taking that term in the sense of "penseur libre," rather than "libre penseur." He describes his paper as the organ of "penseurs libres" and "libres croyants," and it is a symptom of the revival in France of "spiritualism," in the French sense, as opposed to materialism. The preliminary manifesto of the *Droits de l'Homme* insists on the necessity of an ideal, and the importance of the Idea. Its aim is to revive and make permanent the great moral conviction which swept over France and brought about the revision of the Dreyfus case. The "affaire Dreyfus" was but an example of the eternal "affaire," the conflict between justice and injustice, between an unflinching adherence to moral principles and a base and calculating opportunism. "La révolution de justice légale," says the manifesto, "doit se prolonger en révolution de justice sociale." The *Droits de l'Homme* will work with all who are striving to improve the material well-being of the people, but will insist on the importance of moral and religious

reform. It will insist also on the duties which are the correlatives of rights; its motto is: "Tous les droits pour tous les devoirs."

The Pope is still actively engaged in repressing "Modernism," an occupation which closely resembles that of beating a dead horse. The *Motu Proprio Sacrorum Anstutum*, which devises new methods for dealing with that "most pernicious race of men, the Modernists," is two months old, but its effects are only now beginning to be felt. For the clergy are being called upon to take the oath prescribed in the papal document. It is an oath of immense length, rather in the style of a leading article, with quotations and references. One need not be a "Modernist" to find a difficulty in taking it, for it contains assertions in direct contradiction to known facts. Thus, the unfortunate clergy of the Roman Catholic Church are now obliged to swear that the whole dogmatic system of the Roman Church is "absolute and immutable truth," which was all preached by the Apostles in exactly the same sense as it is now held, and has never varied in meaning or interpretation from their time until the present day. This may be credible to a Pope who believes that the Hebrew patriarchs were acquainted with the doctrine of the immaculate conception of Mary; but can any intelligent person, with any knowledge of the history, for instance, of that very doctrine, honestly swear to such an assertion? After this, it is easy to condemn the theory of the evolution of dogma as a heresy (poor Newman) and to profess adherence with "all one's soul" to "all the condemnations, declarations, and prescriptions" of the *Encyclical Pascendi* and the Decree *Lamentabili*.

The moral effects of this policy are the most serious. It is impossible that a large proportion of the Roman Catholic clergy can take the oath without mental reservations. However plausible the arguments in favour of silence and tacit submission, there are no arguments by which the taking of an oath of this kind can be justified, unless those who take it sincerely believe it. It is no longer a question of pros and cons., of *nuances*, complicated considerations, and all the rest of it. It is a question of perjuring oneself or not. Nothing could more clearly demonstrate the appalling moral results of papal despotism than the fact that this oath is taken almost, if not quite, unanimously. Every intelligent Roman Catholic layman knows priests who cannot take the oath honestly and in its plain meaning. How can he retain any respect for religious teachers who set such an example of intellectual dishonesty and disloyalty to conscience?

The other prescriptions of the *Motu Proprio* justify the declaration of Father Tyrrell that Rome has ceased to believe in herself. They are inspired by a dread of knowledge, of inquiry, of history, of science. Seminarists are forbidden to read any newspaper or periodical, even if it be strictly Catholic and orthodox. Clerical students are forbidden to attend any class in a public university (this will be the ruin of clerical education in Germany). Restrictions on the reading of Catholics are to be more severe than ever, and permissions to read books on the

Index are not to extend to "Modernist" works, which the Pope alone can give permission to read. The whole aim of the Pope is to shut Catholics up in a ring fence, to isolate them from every opportunity of hearing the other side of any question. What a confession of impotence! The "absolute and immutable truth" is so fragile that it cannot be exposed to the air, the least breath of wind will sweep it out of existence. The present attitude of the rulers of the Roman Church is not that of men who believe in their teaching and their mission, but that of discredited despots who know that their days are numbered.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

OLD DOGMAS IN A NEW LIGHT.

IV.—PREDESTINATION.

ONCE, in a perverse moment, Huxley expressed the wish that man were a mechanism, wound up at the start, and warranted to go right ever after. Thousands have held that view as a conviction, and from it reaped immense satisfaction. But they were dubious of their neighbour, and provoked by the heinousness of his sin and upheld by a worthy sense of their own whiteness, they built an ark of theory. Here it is, in a form in which Christian brethren still rejoice:—

"By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death. These men and angels, thus predestined and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

In face of the growth of population and the falling away from the churches, there is grand comfort in the assurance, "cannot be increased." Such a truculent piece of literature as the above passage sounds at this hour, was really a clever if desperate attempt to fit in accepted notions concerning the fate of the wicked with the idea of the foreknowledge of God.

The dogma of predestination grew out of the conviction that God had brought all things to pass, and without Him, nothing that is, was made. If there is a place of everlasting torment it was part of the original plan. If there is not, as prophets of the larger hope aver, it is part of God's plan.

"That good shall fall
At last—far off—at last to all."

An acceptance of some form of the doctrine of predestination is imperative upon all monotheists. Yea, with the scientific view of the uniformity of law and its inexorable exclusion of a loophole for divine caprice; with the removal of a convenient scapegoat, the Devil, on whom was laid the responsibility for evil, the claims for some such doctrine have been strengthened.

A certain principle of fixity has to be recognised in Nature. The Immanent Deity, in order to manifest at all, submitted to the limitations of matter. He abides by the conditions, and the automatism of the laws of Nature is the perfect expression, within those limitations, of the will of God.

Human life shares this necessity. While in the body, man is subject to the conditions appertaining to material existence—heat and cold, the chemistry of respiration and digestion, the physics of movement, the laws of physiology. While he thinks and reasons he is subject to the conditions that govern mental action; and to reason aright he must, perforce, submit to the laws of logic. In obedience to these laws lies the way of his deliverance, the means of transcending them. The water that drowns, buoys up and carries the swimmer.

Man may refuse obedience. If a privilege, it is the privilege of ignorance or perverseness, and inevitably turns into a penalty. Man never is, but always is in a state of becoming. Perfect knowledge is perfect submission. Ignorance is rebellion. Whatever the schools teach, the average man knows himself both bound and free. Yesterday he was weak and he fell, and at the moment he knew it was a fall. To-day, steeled by the resolute will roused by his shame, he stands. As regards this act, he has leapt from bondage to liberty. "For all the commoner sorts of being, determinism is true: inward liberty exists only as an exception, and as the result of self-conquest. We are free only so far as we are not dupes of ourselves, our pretexts, our instincts, our temperament. We are freed by energy, by detachment of soul, by self-government." (Amiel.)

We are always freer in mind than in deed. Our very desire for it is witness that God has predestined us to attain the freedom of the sons of God. The existence of the ideal is the guarantee of God's purpose in us, for us, and through us.

The difficulty that was felt of old is felt as keenly to-day—of reconciling with the loving omniscience of God, the evil of the world. If God is all-powerful and permits evil, He must have purposed the evil. Such is the problem, crudely delivered. I venture, however, to submit that its harshness is being modified by several influences:—

(a) The growing stress upon the doctrine of the Divine Immanence.

(b) Growing belief in the relativity of good and evil.

(c) Growing conviction of a spiritual destiny for man.

(d) Growing belief in the Eastern doctrine of Karma.

We see that because God is, man is: uttering forth His word, expressing Him, realising His design. We share the responsibility of God. We have an active share in His labours; without our participation, without our help, God's work could not be done. The Indwelling Presence seeks His ends through human achievement. We are the instruments of His will.

Again, there is no absolute evil. God has made everything good in its time. The good we outgrow or transcend becomes by comparison an evil. The virtue of a savage exhibited in the arrested development of a civilised being, becomes a vice, a crime. Material ill is often an instrument of moral good, seeing that patience grows out of

suffering, that peril proves the hero, and martyrdom gives occasion for ecstasy to the saint. The soul distills the essence of good residing in things evil. There is no evil that man can suffer but may be made a help to his spiritual evolution. There is that in man which penetrates through the disguise and perceives the illusoriness of all evil.

It is futile to speculate whether God could create a world serving the same ends without the throes and agonies. Sufficient for us that He has not done so. It is our comfort that by our endurance, by our sufferings, we fulfil the ends for which the universe came into being; we share the sacrifice of the Lord of the Universe. Accept your adversity, counselled the Stoic, it is for the health of the universe, and the happiness of God.

"Yet all that is broken shall be mended,
And all that is lost shall be found;
I will bind up every wound,
When that which is begun shall be ended."

Through all calamities, to adapt the words of the Creed, "predestination to life is the everlasting purpose of God." And the purgatorial pangs of hell itself and the restorative peace of heaven only subserve that purpose.

The old brutal form of the dogma prevails, as I suspect, because of our reluctance in accepting the really only important competitive theory. We will not see that life is a school of many classes. The single-scene presentation of the drama of life, the single-compartment theory of the pilgrimage, makes it impossible for us to regard human life in perspective and gauge its vicissitudes under a sane sense of proportion. This one life is held to be a sufficient and fitting forecourt of heaven. Everyone has but one chance in this world! The child dying in infancy, missing it, never again recovers it! The idiot, blinking in the sun, blind and deaf to the glories of nature and the hard-won services of science and art, need never come back to know them! The savage who goes out into the night that closes his fitful day need never pay heed to them! All the attainments, which the millennia have won, are so meagre that learning them can be dispensed with, or they will get them elsewhere, or they will be compensated for their loss!

Who has imposed such an unworthy view of human life on Western descendants of an Aryan race that knew better? Is not the law of cause and effect inexorable in human destiny? As we shall reap what we now sow, do we not at present reap what we have sown? Can we leave school for the university before we have learnt its elementary lessons? Can we pass entirely away from this earth while we have not learnt the least of the lessons it was intended to teach? Is there room for luck in a universe dominated by law? Is there room for chance in human life under providential care? Has God to postpone justice, or does He execute it now, and every moment do right? Is every department of the universe ordered and mapped out except that of human destiny, where apparent inequalities and infamous injustices prevail? Is the Bottom Dog a type of a soul just arrived, a fresh creation from the hands of God? Or does it emerge after a long pilgrimage in sub-human forms

and bearing the marks of its wondrous future destiny upon its brow, predestined before the foundation of the world to reach the goal of conscious divine sonship? Or is it true, as the Hindu believes, that the man who awaited the evolution of the erect anthropoid in order to get fit instrument for physical manifestation was himself the outcome of evolution for æons in past universes?

Where, until the present birth, has the soul resided—the soul that rises with us, our life's star, and hath had elsewhere its setting and cometh from afar? When did it begin its pilgrimage, and has it already, perchance, passed through a thousand lives and deaths on its way back to God, whence, in the long ago, it came, and whither in the distant dawn to come it shall reach its yearned-for peace and its destined home?

J. TYSSUL DAVIS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

MEDICINE AND RELIGION.

SIR,—In your issue of the 22nd inst., in an article under the heading of "Medicine and Religion," the statement is made that Christian Scientists are "once again confusing the sphere of medicine and religion," and that they have "turned the more or less exact science of psychotherapeutics now into the basis of, and now into the buttress of, certain extraordinary additions to the already over-burdened temple of all religions."

If this is the case, it can only be said that the confusion first took place, from a Christian point of view, in the teaching of the New Testament. The Founder of Christianity distinctly sent out his followers to preach the gospel and to heal the sick, and he equally certainly declared, speaking of these followers, in all countries and at all times, that if they believed in him they would be able to heal the sick as he had healed them, and even to do greater things than these. From that time onward, the healing of the sick was looked upon as a natural and normal part of the Christian religion. We know from the works of the Fathers that it continued, even if in a decreasing ratio, down to the time of Constantine, and even after that it was considered a natural, even if an exceptional, occurrence that the sick could be healed by the power of God.

The medical teaching of the first century was of the most remarkable description. It was a mixture of idolatry and ignorance of the most extraordinary description. This is a fact which should be borne in mind by the people who are so fond of insisting that Luke was a physician. Luke, so far as we know, may have been a physician, but Luke if he ever was a physician certainly, in the words of so great a critic as Adolph Harnack, deserted the study of medicine because he hoped to find in Christianity a way, by quite other means, of healing the sick and casting out

devils, and this other way Harnack describes as Christian Science.

In the time of Luke no one would have questioned that the healing of sickness was part of a Christian's duty, but little by little the separation of the healing of sin and the healing of sickness began to manifest itself, although Jesus had asked, "Whether it is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The separation probably originated in the fact that as time went on, men found what was called preaching the gospel very much easier than healing the sick. Yet, according to the teaching of Jesus, preaching without healing the sick could scarcely be called preaching the gospel. The consequence was that by the time the Epistle of James was composed, that is to say, somewhere probably about the middle of the first century, the writer found it necessary to take exception to the gradual separation of works and faith in the often quoted sentence, "Faith without works is dead," and he showed quite clearly in another passage in the Epistle that by works he included the healing of sickness.

It has been said quite frequently that the growth of Christianity can be traced in the foundations of the hospitals. It might be said with far greater truth that the temporary failure of Christianity could be traced in the foundations of the hospitals, for the foundations of those hospitals meant that, more and more, men were separating the command to heal the sick from the command to preach the gospel. Indeed, the fact that the hospital ward originally had its place within the walls of some religious institution is another of the proofs of how the healing of the sick gradually passed from out of the hands of the Church into the hands of doctors, whose capacity as doctors was not measured in any way by religion, but who could be, and who constantly were, sceptics and unbelievers.

Now, what Christian Science has done has been to insist that the two commands are inseparable, and that it is no more easy to say, Thy sins be forgiven thee, than to say, Arise and walk. This may be a departure from orthodox practice, if we measure orthodoxy by the opinion of the hour, but it is certainly not a departure from orthodox practice if we measure orthodoxy by the teaching of the New Testament.

Neither can it be maintained in any way that Christian Science has used psychotherapeutics as a basis or a buttress of a new religion. Christian Science repudiates psychology as a factor in healing, and it does this because it realises that Christian healing never has been, and never can be, effected through the action of the human mind, but is brought about in the exact proportion in which man gains the mind of Christ. The so-called healing of the Eastern wonder workers, no matter by what name they called themselves, was effected by some system of mental suggestion and mental manipulation. This was so thoroughly understood, and the struggle of the occultists with the schools of the prophets was so well remembered in Jerusalem, that when the Pharisees wished for an argument by which to discountenance Jesus, they found it in the

declaration that he cast out devils by Beelzebub, that is to say, by the means of the occult workers. Jesus' reply placed healing through the agency of the human mind outside the pale of Christianity for ever. The human mind had eaten of the fruit of the tree of the knowledge of good and evil, and believed fully in good and evil as powers. This constituted a house divided against itself, and Jesus used that simile to silence the Pharisees and to show, once and for all, that a house so divided could not stand. The claim that it is possible for one human mind to suggest health or to suggest good thoughts to another human mind, is inseparable from the claim that it is possible to suggest sickness or to suggest evil thoughts. Therefore, a mind believing in the reality and the power of evil is believing in the reality and power of the very thing it is undertaking to destroy. This constitutes a house divided against itself, which cannot stand.

Jesus, however, was never satisfied with a mere negation, he always gave the world the positive message which it required, and so he went on to say that if he by the Spirit of God cast out devils then the kingdom of God was come unto men. The kingdom of God never came to any man by suggestion from a human mind believing in good and evil, the only healing such mind is capable of effecting is a temporary diversion of human thought into another channel, capable of relapse at any moment. Christian healing is wrought by the destruction of any belief in the reality and power of evil, and is brought about exactly in the degree in which a man gains the Mind which was in Christ Jesus. Jesus himself knew perfectly well that evil was not real, and was not power. He knew, however, that it enjoyed a temporary sense of reality and power as long as it was believed in, just as he knew that any other lie enjoyed a power of deception as long as it was believed in. Personifying evil, in the manner of the time and country in which he lived, he spoke of it as the devil, and he declared that this devil abode not in the truth because there was no truth in him. Strip away the metaphor of the East, and reduce these words to the matter-of-fact language of Western Europe to-day and what do they mean but this, that, speaking absolutely, that is to say in reality, evil has never existed, because it is simply a mere negation, a lie about something which is true. Evil is not real and is not power. The only reality to which it can ever pretend is the false sense of reality which is enjoyed by any lie as long as it is believed in, and the only power which it has ever exerted is the temporary sense of power which a lie appears to exert until it is exposed.

This is the teaching of Christian Science, and it is difficult to see in what way it confuses the relationship of the healing of sickness and the healing of sin, or in what way it buttresses itself by any process of psycho-therapeutics.

Yours, &c.,

FREDERICK DIXON.

Christian Science Committees on
Publications, Surrey Street, Strand,

October 26, 1910.

SIR,—Perhaps, as the writer of the article referred to on "Medicine and Religion," I may be allowed a brief comment on Mr. Dixon's letter. I can at least congratulate myself on having drawn from an apparently authoritative Christian Science source, a statement which should leave no reasonable man in doubt as to the justness of what I said in my article, and a statement, moreover, which reveals better than anything else possibly could, the gulf which separates the Christian Science view from any deeply and sincerely spiritual attitude in religion. Out of their own mouths are the Christian Scientists condemned!

It is impossible to argue with Mr. Dixon. We do not accept his premisses, it is his fundamental assumptions that we dispute and deny. The question is not whether Jesus, or any other religious teacher, healed the sick, nor whether the Christian Fathers regarded such healing as a necessary part of religion, but whether in these days it is wise to confuse the professions of doctor and priest, or, as I put it, "the spheres of religion and medicine." Mr. Dixon wholly fails to show either that Christian Science does not confuse these two things, or that the attitude of Christian Science, whatever it may be, is a good and rational attitude. Certainly that attitude must be entirely devoid of the historic sense, and of the sense of proportion, if it can inspire those who accept it to write such paragraphs as that of Mr. Dixon concerning the foundation of hospitals; but then, perhaps, I do not understand that paragraph right. That, I fear, is my condition with regard to most of Mr. Dixon's letter: I feel sure it must have some esoteric significance and I am not initiated. What, I wonder, is anyone, any normal man, going to make out of the concluding paragraph concerning psychology and the spirit? "Christian Science repudiates psychology," says Mr. Dixon. Well, so much the worse for Christian Science! Yet it is profoundly certain that, if any "healings" at all are effected under Christian Science, they belong to a very interesting department of psychological study. Mr. Dixon replies that Christian Science "realises that Christian healing has never been, and never can be, effected through the action of the human mind, but is brought about in the exact proportion in which man gains the Mind of Christ," and the "Mind of Christ" appears to consist substantially in a denial of the reality of evil. The more strongly you deny suffering and pain, the less you suffer. That may or may not be true. Anyway, the denial, the strength of the denial, and the results of the denial are psychological facts, and facts of the human mind and not of any non-human mind. In this connection "the Mind of Christ" and all the rest of it seems to me to be most painfully crude metaphysic. I thought it a kindness to Christian Science to suggest that it had some connection with psychotherapeutics; I am sorry to learn that its only relations have to be sought in the realm of allogical metaphysical monstrosities.

Yours, &c.,

THE WRITER OF THE ARTICLE ON
"MEDICINE AND RELIGION."

October 31, 1910.

"OLD DOGMAS IN A NEW LIGHT."

SIR,—The series of articles under the above heading now appearing weekly have been very interesting. The title is abundantly justified, for old truths are discussed in what is, to some of us, a very new light indeed. But the important question remains—The teaching is new, but is it true? For instance, do the words "the Lamb that hath been slain since the foundation of the world" prove the existence of a Hebraic conception of a divine sacrifice *prior to human history*, or is the writer reading that meaning into it through twentieth century spectacles?

Again, is the descent of spirit into matter a fair symbol of the fall of man?

Will some of your readers kindly answer these two questions? There are several debatable statements in the series, and it would add materially to the interest and enlightenment of your readers if some discussion of these points appeared in your columns.—Yours, &c.,

M. REES.

School House, Newport, October 29.

BOOKS AND REVIEWS.

THE AIRY WAY.

"I SEE my way as birds their trackless way," says Paracelsus, but how many of us can claim as much? Mr. Dewar cannot do so, not even when he is describing the miracle of flight to which he has devoted the greater part of his latest book,* for although he has given years in a spirit of eager wonder to the careful and loving observation of winged creatures, he has scarcely caught more than a hint of the secrets of motion which elude us in the "hanging glides" of a swift or the "whirling" of a dragon fly. Perhaps the chief charm of "The Airy Way" is that it actually explains so little, while it stimulates the imagination so much. Mr. Dewar has learnt the art of communicating the joy of life which only nature's child can know to those who are, as yet, only treading timidly on the edge of the poet's territory, and when once his careless rapture is caught we look with a fresh and vivid curiosity at the colouring of blossom or plumage which has thereby taken on a new and mystic beauty.

"The Airy Way" is full of the beat and flutter of bird-wings, as the title would suggest, and its pages are taken up with descriptions which the author knows to be inadequate—they are often, indeed, little more than fragmentary notes—of feats performed by the feathered tribe when they soar, or gyrate, or hover in the breezy region where they are so completely at home. But there is much more in the book than this. We can scarcely be sure whether birds are the things in nature that Mr. Dewar loves best, after all, for he can describe with equal enjoyment the salmon's great leap up the Highland Garry rapids, the fragile appearance and curious "sleep" of the wood-sorrel, the colour of the ling on a Yorkshire moor, or the

* The Airy Way. By George A. B. Dewar. London: Chatto & Windus. 6s. net.

intense and vivid scarlet of a field of poppies. One of the most delightful chapters in the book is devoted to the "high-brown," "silver-washed," and "pearl-bordered" fritillaries. It is a perfect idyll of butterfly life, and makes us long to roam once more through the green glades of the New Forest, where "Paphia, and Valezina, and Artemis" browse on the bramble-blossom. In another place he gives us a remarkable piece of word-painting in a description of mallards and pochards with the wonderful colouring on head and neck, partly produced by certain effects of light, which can only be seen through "glasses that glorify and almost spiritualise the feathers of the birds."

We should like to quote from a fine passage in which he conveys the sound and commotion of a Northern stream in spate, or from the chapter towards the end of the book full of Corot-like mists and the burning gold of beeches in November; but we will give instead an extract which more than hints at the quality of the book, and draws us back to "the way of God" from which we started. "To say that the flight of a bird is beautiful is but another way of saying the flight of a bird is efficient. It is impossible to divorce beauty and efficiency in the aerial feats of birds. One connotes the other. The more the power and efficiency, the more the beauty. There is never useless ornament here. Every movement has a practical meaning, as every pillar, flying buttress, and pointed arch has in Gothic architecture. Flight is without beauty in young birds that have not gained their full power, or in birds that, degraded by man, have largely lost it. Both are inefficient. The greatest beauty is in the greatest efficiency."

He instances the swift, albatross, dunlin, and hawk, and then describes the "spiral, up-sailing feat" of the sparrow-hawk which is "a saving of the strength which the hawk needs for his hot chase and stoop." But when the last word on utility has been said, there is still something utterly baffling in the processes which shape the wing and guide the flight of birds beyond the power of imagination to discover. As our author says, "We can accept it—that is all. There is no sincere understanding of the thing."

NIETZSCHE: HIS LIFE AND WORKS. By Anthony M. Ludovici. Preface by Dr. Oscar Levy. London: Constable & Co. 1s. net.

THIS small volume in the series known as "Philosophies Ancient and Modern" will be welcome to the growing number of people who want a popular account of the life and teaching of Nietzsche. It is frankly propagandist in tone, and abandons itself to the agreeable task of unrestrained eulogy. Probably the enthusiasm of Mr. Ludovici and Dr. Oscar Levy will be infectious in some quarters, but for many of us, who are interested but unconverted, a more judicial tone would have been far more effective. The view that Nietzsche belongs to the small group of the world's constructive thinkers is one that, in view of all the facts, requires a great deal of proving. He appears to us rather as one

of the anarchists of thought, who fling themselves against the invincible facts of life, and in doing so lose their reason. This is not to cast doubt upon his unusual gifts or the value of his denials as a tonic to our sleepy convictions. Mr. Ludovici identifies his message with "free-spiritedness, intellectual bravery; the ability to stand alone when every one else has his arm linked in something; the courage to face unpleasant, fatal, and disconcerting truths." But we submit that it is possible to be intellectually brave without ceasing to honour charity, humility, and self-sacrifice in the Christian sense of these words. Dr. Oscar Levy is clear-sighted enough to perceive that open war upon democracy and Christianity is likely to be a losing game; but it is not simply, as he suggests, on account of our invincible prejudices or a "happy-go-lucky trust in the moral order of the universe." There is the other possibility, that our moral prejudices correspond far more closely with the ultimate divine order than the fierce denials of Nietzsche, and that they have become fixed habits of thought and action for that very reason. In the useful bibliography at the end of the volume we notice that there is no reference to the well-known life by Daniel Halévy.

LITERARY NOTES.

A COMPLETE edition of the poetical works of Emily Brontë may be expected shortly. It will be edited by Sir W. Robertson Nicoll and Mr. Clement Shorter, and published by Messrs. Hodder & Stoughton. The complete prose works will follow next year, "Wuthering Heights" being printed from the author's own copy, with her corrections, and notes of Charlotte's corrections.

MR. BIRRELL gave the Abbey Theatre high praise at a meeting held last week at the house of the Lord Chancellor of Ireland in Dublin for the purpose of raising a subsidy for the Irish National Theatre. He said that it had vindicated its rights to a place among the intellectual forces of the Western world, and he assured them that the universal feeling in England was that the Abbey Theatre, small and humble though it might be, was really a very remarkable product, and one well calculated to cause foreigners and Englishmen to respect Irish genius and character. It had produced a literature. Personally he had gained more of the little insight he had into Irish character from seeing and reading these Irish plays than from any other source or experience to which he had been exposed.

LORD ROSEBERY's book on "Chatham: His Early Life and Connections," which is to be published by Mr. A. L. Humphreys next month, is largely based on unpublished material, much of which is furnished by the "Dropmore Papers." No really adequate biography of Chatham has been written before. Lord Rosebery's biography will contain character sketches of several of Chatham's leading contem-



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* * *

LADY BELL's play "The Way the Money Goes," produced by the Stage Society, in which the evils of gambling supply the principal motive, is to be issued in book form by Messrs. Sidgwick & Jackson, who also announce an edition of "Chains," a psychological play of much power and originality by Miss Elizabeth Baker, which was performed last season at the Repertory Theatre.

* * *

A COLLECTION of notes and reminiscences by the late Professor Blackie, which he had gathered together for the purpose of an autobiography, is shortly to be published by Messrs. Blackwood. The book, which is edited by his nephew, Mr. A. Stodart Walker, will be entitled "Notes of a Life."

* * *

A BOOK by Dr. Greville MacDonald on "The Child's Inheritance: Its Scientific and Imaginative Meaning," is published this week by Messrs. Smith & Elder. It is the outcome of an introductory address read at the Annual Conference of the Parents' Educational Union in 1908, and will be welcomed by those to whom the subject of child-psychology is one of increasing interest and importance. The book is intended to stimulate inquiry, and discusses the rival claims of the biologist and the poet as authorities on the subject of inheritance.

* * *

MAETERLINCK's fairy-play, "The Blue Bird," which was produced with so much success last year, is to be revived in December. The author has written an entirely fresh scene, and there is now to be a "Palace of Happiness" instead of the wonderful forest. It is said that this Palace will rival the Kingdom of the Future in magical surprises, but we cannot help regretting that we shall see no more of the Oak, with his robe of mossy bark, of the agile Ivy who bound the Dog so effectively in leafy thongs, or of that supercilious dandy, the Chestnut, with his fine brown and yellow clothes.

* * *

A SHAKESPEARE memorial at Verona was inaugurated on October 30 by Sir Rennell Rodd, the British Ambassador, who, speaking in Italian, alluded to the ancient bonds of union which had existed between British poets and Italy from the time of Chaucer. Shakespeare's knowledge of Italy, if due perhaps to his genius rather than to a personal visit, shows at least how profoundly he was penetrated by the Italian spirit. At Verona they were in the very heart of Shakespeare's country, but, indeed, Verona had no need of a poet to perpetuate its memories. Placed at the meeting of the great ways that lead from Italy to Germany, she was marked out for fame from the time of the Cimbri to our own, while as the birthplace of Catullus, the refuge of Dante, she now pays her respects to the greatest poet of the North—a poet already interpreted in Italy by Frederico Garlanda, and about to be translated in his entirety by Diego Angeli. The memorial, planned some

three years ago, is situated at Juliet's tomb, and takes the form of a bust of the poet surrounded by the principal characters from his plays, all in white Carrara marble, the work of the local sculptor, Cattani.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—The Son of Man, or Contributions to the Study of the Thoughts of Jesus: Edwin A. Abbott. 16s. 6d. net.

MESSRS. CHATTO & WINDUS:—Father Damien, an Open Letter to Rev. Dr. Hyde from R. L. Stevenson. 1s. net.

MESSRS. T. & T. CLARK:—Early Ideals of Righteousness: Prof. R. H. Kennett, B.D., Mrs. Adam, M.A., and Prof. H. W. Gwatkin, D.D. 3s. net. The New Testament of Higher Buddhism: Timothy Richard, D.D. 6s. net. Some of God's Ministries: W. M. Macgregor, D.D. 4s. 6d. net.

MESSRS. CONSTABLE & Co.:—Primitive Psycho-Therapy and Quackery: Robert Means Lawrence. 7s. 6d. net. The Psychology of Religious Experience: E. Scribner Ames. 10s. 6d. net.

MESSRS. J. M. DENT & SONS:—Black Letter Saints of the Prayer Book: M. E. Granger.

MESSRS. HODDER & STOUGHTON:—The Lighter Side of My Official Life: Sir Robert Anderson, K.C.B. 10s. 6d. net. Pictures of the Apostolic Church: Sir M. M. Ramsey, D.C.L. 6s. The Wreck of the Golden Galileo: Lucas Malet. 5s. The Heart of a Maid: Charles Jarvice. 6s. The Successful Life: Theodore Roosevelt. 1s. net.

MESSRS. LONGMANS, GREEN & Co.:—Philosophical Essays: Bertrand Russell. 6s. net.

MESSRS. MACMILLAN & Co.:—Young Gael Birds: C. E. Russell. 3s. 6d. net. Lectures on the French Revolution: Lord Acton. 10s. net. Christ for India: Bernard Lucas. 4s. 6d. net.

MR. ELKIN MATHEWS:—Animals' Tags and Tails: Louisa M. Glazier. 1s. 6d. net.

MESSRS. METHUEN & Co.:—Reason and Belief: Sir Oliver Lodge. 3s. 6d. net.

MESSRS. PUTNAM'S SONS:—The Unexplored Self: George R. Montgomery, Ph.D. 5s. net. Sonnets from the Portuguese: E. B. Browning, with illustrations by Margaret Armstrong. 7s. 6d. net.

MESSRS. SMITH, ELDER & Co.:—The Silent Isle: C. A. Benson. 7s. 6d. net. The Child's Inheritance: Greville Macdonald, M.D. 12s. 6d. net.

MISCELLANEOUS.

The Cornhill, November; Nineteenth Century, November; Contemporary Review, November; The Coming Day; Light of Reason; The Vineyard; Harvard Theological Review, October.

BERLIN SCHÖNEBERG, 1910. PROTESTANTISCHER SCHRIFTENVERTRIEB:—Der Kirchliche Liberalismus und die Freien religiösen Gemeinden: Prof. D. Caspar Schieler. 40 pf. Gott und die Religionen: Dr. Heinrich Lhotzky. 50 pf. Die Weltgeschichtliche Mission des Protestantismus: Dr. Ferdinand Schmidt. 60 pf. Fünfter Weltkongress für Freies Christentum und religiösen Fortschritt. Protokoll der Verhandlungen. Erster Band. 7.50 mk.

FOR THE CHILDREN.

AN ANIMAL STORY.

ARE we too "rough on rats"?

Really, I don't know! Some people say that they do a lot of harm by carrying infection, and spreading disease; others say they do a lot of good by clearing off the rubbish that we often let gather about our homes, and that would certainly do mischief there. So it's hard to tell!

I don't care very much about them myself, but my dislike is an old story now, connected with a little boy in knickerbockers, who once tried to comfort a rat

in a trap by stroking its head. He got badly bitten in doing so. And the rat was said to be "a horrid, treacherous brute!" and was ordered away to immediate execution. The little boy cried a good deal; not so much for the pain of the bitten finger as because he was fretted about the rat.

"He didn't intend it!" he said; and he thought it dreadful that the poor helpless rat should have supposed that he, too, was an enemy, and wanted to hurt him. And then, that the rat should be killed!

"But," said Mother, trying to console him, "it was doing harm—and, besides, its leg was broken; so it is the kindest thing not to let it suffer any longer."

The little boy said no more; I don't know if he understood her; he was a very quiet little fellow. Not long after, he faded out of the home where he was so dear; being, old Nurse said, "too good for this world, so God took him to Heaven." And I have never cared much to look at a rat ever since; though all that happened, as I have said, long, long ago.

Of course, everybody does not feel like that about rats. For instance, Daisy and her governess, Miss Smith, who are so fond of having pets, keep a fine white rat among them. They have a magpie with only one leg; a leech in a wide-necked bottle, with paper tied tightly over the mouth, to keep Mr. Leech from wandering about all over the place (rather like a pot of jam, Daisy thinks); tadpoles in a pie-dish outside the nursery window that have to be taken back to the pond where Daisy and Miss Smith found them as soon as their tails drop off and they begin to be frogs; but the favourite for a long time was the white rat.

Daisy called him "Snow."

"He's not really quite the same colour," she said—which he certainly wasn't—"but he's a lot whiter-er than Scratch!"

And this was true, too; but it didn't say much for Snow, Scratch being a tawny Irish terrier. And when I say that the rat was the favourite pet, you must remember that Scratch was something quite different. He was just a companion.

He was called Scratch because he was very fond of rooting holes, looking for those enemies of his, rats. It gave Miss Smith and Daisy a lot of trouble teaching him not to chase Snow. But he did learn, at last, to "trust" him, quite well. He really used to be rather jealous of Snow; but, of course, you can't well carry a terrier about inside your sailor "top" as you can a rat.

I heard a story from Miss Smith lately that has made me think rather differently about rats; and it seems only fair to tell it here, because it shows that rats are really more disliked than they deserve.

Daisy's big brother was a good deal annoyed by rats in his office in town, so he set a live-trap for them, and caught five—a mother-rat and four young ones.

Scratch was a puppy at this time, and Daisy's brother thought that these rats would do very well to train him on, so he put the trap with the rats down in a cellar close to a heap of straw, until he could get the dog from home, some hours later.

When he went to the cellar later on, what do you think he found? Only the

old rat was still in the trap, and she was lying close to the bars, feeding her young ones who were outside.

(Rats, you know, are what is called "Mammalian," or warm-blooded creatures, and they nourish their young just as cats, and cows, and sheep do.)

That was clear enough, what the mother-rat was doing. But how had the young ones got out?

Well, by a very clever plan. You remember I mentioned a heap of straw close to the trap? Well, they had actually drawn a lot of this inside, straw by straw through the bars, till they had enough to form a kind of little platform, and this they tramped as hard as they could. It was just under the funnel-shaped part of the trap, through which they had dropped inside, too far down to be able to get out. But now, by standing on the straw, they had evidently contrived to make their escape. (Perhaps the old mother had even given them. . . . I was going to say, "a hand," only she hadn't such a thing. But she may have offered them a "back" to stand on.) Anyway, there were her children, free; only she herself remained in prison. She had really found it rather hard to squeeze through, getting in; and it was quite impossible for her to get out. I daresay you have often heard that it's much easier to get into a "tight spot" than to get out of it.

But the faithful mother seemed not to care one bit now that her children had escaped from those horrible bars through which they had made so many efforts to struggle, before the happy thought struck them that they might raise themselves on the straw and so get away. There she lay, in prison herself, but doing her best for her family to the last, as I have told you.

To the last? But was it the last?

The pleasant ending to this true story has to be told still. When Daisy's brother saw all this, he hadn't the heart to kill such a clever old creature as the rat-mother had shown herself to be, let alone her children, for whose freedom she had worked so hard. So she was given her liberty, to scamper away with her family. I only hope if they were released anywhere near, that they showed their gratitude by moving off to some other quarters, which, indeed, I think they were likely to do, lest they should be caught again. Or Daisy and her brother, who were extremely good friends, may have made an expedition into the country, and there released this wonderful little mother and the family for whom she had striven so hard.

K. F. P.

MEETINGS AND SOCIETIES.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMN MEETINGS IN BIRMINGHAM.

The autumn meetings of the British and Foreign Unitarian Association were held in Birmingham, on Wednesday and Thursday, October 26 and 27. In addition to the friends from Birmingham and district, the occasion drew together a number of visitors from further afield, among whom were the following representa-

tives:—The Rev. Charles Hargrove, M.A., Rev. W. Copeland Bowie and Mr. Chatfield Clarke, the officers of the Association; the Rev. H. Enfield Dowson, B.A. (National Conference), Mr. J. Wigley (Manchester District Association), Rev. W. A. Weatherall and Rev. J. C. Street (South Cheshire Association), Mr. J. G. Pinnock (Southern Unitarian Association), Rev. Rudolf Davis (Western Union), Rev. J. A. Pearson (London District Unitarian Association), Mrs. Dowson (Sunday School Association), Rev. H. Bodell Smith (Missionary Conference). In addition, Rev. H. Enfield Dowson represented the East Cheshire Union, and the League of Unitarian Women was represented by Mrs. Sidney Martineau, Miss H. Herford, and Miss Preston.

WEDNESDAY'S PROCEEDINGS.

The proceedings opened with a luncheon at the Imperial Hotel on Wednesday, to which about 120 persons sat down. At the close of the luncheon a welcome to the Association and to the representatives of the various societies was extended by Mr. W. Byng Kenrick, President of the Midland Christian Union, and by the Rev. A. H. Shelley. In the course of his speech, Mr. Kenrick said that the long, creditable and successful history that the Association had had he attributed to the skill and ability of the gentlemen who in succession had occupied the presidential chair. Response was made in short speeches by the Rev. Charles Hargrove and Mr. Chatfield Clarke on behalf of the Association, and by the Rev. H. Enfield Dowson on behalf of the National Conference.

Conference on Missionary Aims.

A conference was subsequently held in the Church of the Messiah on "Present-day Missionary Aims, and Work of Unitarians." The president (the Rev. Charles Hargrove) occupied the chair at this and the subsequent conferences.

Three papers on this subject were read, the first being by the Rev. Charles Roper, of Kilburn. Asking if there was missionary work for Unitarians to do and had they missionary aims, he replied in the affirmative. A church stood self-condemned which did not seek strenuously to extend a knowledge of its gospel and did not earnestly desire to co-operate with all others, like-minded, in bestowing what it deemed the blessings of religion upon as many as could be influenced rationally. With the changed conditions of to-day there was a far greater claim on their loyalty, their resources, and their enthusiasm than ever before.

The Rev. J. E. Stronge (Kidderminster), in the second paper, said that it was difficult to see how their church could assure a future of spiritual and moral influence over any large number of people if she were indifferent in regard to missionary enterprise. The question for them was, Could they discern in the religious and social unrest of the day any want, any longing, any religious aspiration which other churches did not meet? Could they do anything to help the age to become conscious of its needs, and arrive at a knowledge of what it desired? While their missionary activity was considerable, it might be increased a hundredfold if it

had behind it the support and inspiration of a united church.

In the third paper the Rev. W. G. Tarrant, B.A., dealt with the part literature played in promoting missionary enterprise. Taking the subject under two heads, materials and methods, he outlined the work the Association was doing in the publishing and spreading of works dealing with liberal religion. He emphasised the value of the tract department, or the "penny library" as it now was termed, and appealed for greater interest and a larger endeavour to make their message known in this way.

The Rev. Wm. C. Hall, in opening the discussion, said that those who were doing missionary work needed the largest kind of support. The best men were needed for this, and we had not yet a due sense of its importance. New movements should be helped more liberally in the establishment of a minister, and in the building of new churches.

The discussion was continued by the Rev. H. Bodell Smith, who put in a word of warning against building new churches too hurriedly; the Rev. H. E. Dowson who said that what was needed was enthusiasm, and told of the enthusiasm generated by the recent Berlin Congress, and the conference closed with a short speech from the chair, in which the Rev. Charles Hargrove said that Priestley had given the only solution of the problem of missionary enterprise, in saying that our church life should become less dependent upon the minister.

Later in the afternoon an organ recital was given by Mr. J. A. Cotton in the Old Meeting Church, and tea was provided in the schoolroom.

In the evening a conversazione was held at the rooms of the Society of Artists, which was attended by about 200 people.

MEETINGS ON THURSDAY.

The meetings opened with a Devotional Service in the Church of the Messiah, conducted by the Rev. J. W. Austin, M.A. This was followed by a conference on the question of the Grouping of Churches and the Circuit System, opened by the Rev. Joseph Wood.

The Circuit System.

The secular movement of the time, he said, had forced them to realise the larger life and responsibilities of the churches as a whole. A new leaven was at work in the social structure, and the church that did not respond to it was doomed. The necessity for a change in their methods was also forced upon them by the actual condition of the churches. Various causes were contributing to the weakening of their churches. There was the migration constantly going on of the young life of the country into the towns, robbing the churches of their best hopes and their most vital members, and the unfortunate thing was that when these young people migrated into the town they did not migrate into the churches. Then there was the movement from the town into the country. It was the poor who moved into the town and the wealthy who moved into the country, and when the wealthy went into the country it was usually to places where there were no churches, and even when there were they did not usually darken the doors with their presence. Those two movements accounted

largely for the weakening of the churches. Another cause which went deeper was the failure to get into touch with modern life, their failure in sympathy with the aspirations of the people of the present day, and the hostility of the old tradition still lingering among them to what was called the new humanism. Unitarians prided themselves that they had been the aristocratic section of dissent. They had failed to recognise that that time and condition of things had passed away, and if their churches were to succeed they must touch a more popular stream of life, and they must get into more vital contact with the common people if they were to make up in numbers what they had lost in the other direction. He did not look upon the grouping of churches as a panacea, but he believed a beginning could be found in some adaptation to their circumstances and their special needs of the system which accounted very largely for the strength of Methodism in this country.

The Rev. Rudolf Davis followed with a paper which submitted the idea of the circuit system to drastic criticism. As regards organisation, he said, he thought grouping unnecessary and not unlikely to be harmful. The advantages gained in the way of bringing congregations together, could be obtained otherwise than by grouping. After detailing various objections, both as regards country and urban districts, he declared himself to be opposed to the idea of one minister having charge of two or three churches. If this economy in ministry must be effected, let it be as seldom as possible.

There was time for but two speakers in the discussion that followed.

Mr. J. Wigley said that he agreed with the position taken by Mr. Wood; and then in support gave an account of the successful results that so far had been obtained through the operation of the grouping system in the first circuit church in Manchester. Mr. W. Byng Kenrick also spoke urging that Mr. Wood and Mr. Davis were not nearly so far apart in idea as appeared on the surface.

Luncheon then followed at the Imperial Hotel, and in response to the toast of welcome, short speeches were made by Mrs. Dowson, Mrs. Sidney Martineau and Mr. J. Wigley. Following the luncheon a largely attended meeting of the British League of Unitarian Women was held in the Church of the Messiah schoolroom.

Conference on Social Problems.

When the conference resumed, the Rev. R. P. Farley (London) read a paper on "The Relation of the Churches to the Social Problems of Our Time." After dealing generally with the conclusions arrived at by the Poor Law Commission, Mr. Farley said there could be no excuse for continued inaction on the part of the Churches. The best of the Churches were quite alive to their duties, as the Pan-Anglican Conference and other gatherings fully indicated. It was desirable that the Churches should give up all prejudices and approach the questions with unbiassed minds. They might encourage members to study social problems by forming societies for that purpose, they might give up sectionalism, and work not from the point

of view of proselytism, but from the point of view of citizenship, and last of all, they must give up their alliance, characteristic in many instances, with mammonism and vested social wrongs.

The Rev. J. Worsley Austin (Birmingham), after pointing out that they were witnessing a great awakening inside as well as outside the Church in regard to social problems, said the question was whether the Church was taking on any new functions, or only more fully carrying out its old functions. Was it going to stand for any definite scheme of social reconstruction? Was it going to be content still to point to an ideal kingdom of peace and joy and love, or was it going to fill in the details of definite changes in the social world? They were beginning to accustom themselves more to the idea that there was a closer relationship between economic and spiritual interest than hitherto had been recognised in church life. As to ways in which the churches might assist in social reform, he said the liberty of prophesying should come to mean more to them than at present. Instead of being confined to pure ethics and theology, the preacher should be recognised as possessing large liberties in dealing with social subjects. They should not only condone him, but expect him to shed light on social questions. The field was vast enough, and the vital issues were universal enough, for no question of politics in the pulpit ever to arise. There was no question of finding politicians to lead church life; the question was one of finding the social reformer and worker his place there. The true position of the church was to stand in the community for the pure welfare of humanity.

In the discussion that followed the Rev. T. M. Falconer, Rev. J. A. Shaw, Rev. Chas. Roper, Rev. T. Paxton, and Rev. J. W. B. Tranter took part.

A tea provided by members of the Church of the Messiah and arranged by Miss Archer, was then served in the schoolroom of the Church, the girls of the Graham-street Charity school acting as attendants.

The Closing Meeting.

The concluding meeting of the conference was held in the evening at the Midland Institute, under the presidency of Alderman the Right Hon. William Kenrick.

The chairman said he knew sufficient of the broad spirit in which the work of the Association was carried on to be able to recommend it to the meeting for their approval and support. None could doubt that the aim of the Association was high and noble, and no one whose mind was not warped by ecclesiastical prejudice would fail to wish that aim success. The means employed to secure the end in view were various. First of all there was the assistance given to struggling congregations, and then there was the harmonious collaboration with district institutions such as the Midland Christian Union, and correspondence with scattered churches of their own faith all over the world. By those means a link was forged between the scattered churches and the Central Association, the desire being to promote a rational and reverent faith the world over.

The Rev. Charles Hargrove, in a descrip-

tion of the British and Foreign Unitarian Association, said they adopted the words "free Christian" and "religious progress" as their own, and it was for those the association had always stood. The name Unitarian was not exclusive unless it were that they excluded, as far as possible, bigotry in every form. The object of the association was to unite all Unitarians who believed in free Christianity and religious progress. It was part of their programme to unite them in one great interest, of religious research, religious progress, and freedom in religion for mankind, who in great part wanted freedom under the laws of their land while yet remaining bound under the laws of their church. The Association desired to further progress by helping all who were working in the field of religion, of theology, of criticism, and investigation for the purpose of acquiring new knowledge to help the world to new and more enlightened views.

In an address on "Social Reform and Religious Development," the Rev. Joseph Wood said the people had come to realise that they were not civilised enough, and not as happy as they might be. They had the conviction that society had not treated them with justice or humanity, and their eyes were opened to see the appalling inequalities that existed. They said their rulers had been too much absorbed in exploiting the ends of the earth in the struggle for place and power, and that they were concerned in everything except the welfare of the bone and sinew of the nation. They were not red revolutionaries who talked in that fashion, but true-born Englishmen with the qualities of sober sense, good humour, the feeling of practical power, the love of home and country. The problems of social reform had brought the Church face to face, as it had never been brought before, with the Gospel conception of man, namely, his value as man apart from rags on the one hand, or costly trappings on the other. Man for his own sake was coming to be regarded as infinitely precious. The Kingdom meant a fairer social day for the earth's teeming millions, a fairer justice, brighter outlook, and sweeter, nobler environment for man, free from the fear of starvation, ignorance, and oppression.

The Rev. H. Enfield Dowson followed with an address on Religion and National Life. Religion involved public spirit and public service, he said. It was the duty of every man with a spiritual interest at heart to step out into the arena and do his part, remembering that he was there for no ulterior purpose but to serve God and man. To the younger ministers there especially he would say, go out and try to raise the tone of politics by taking part. He had done so himself all his life, and would until the end. He wished further to say a word about Germany. He had come back from the great Berlin Congress feeling nothing more deeply than the true friendliness of German sentiment towards England. It was shown wherever they went. Never believe that Germany is our enemy; she is our great friend.

Mr. John Harrison was to have been the next speaker, but the Chairman, after sympathetic reference to his absence and

its cause, called upon Dr. Herbert Smith, who gave an address on "A Layman's Outlook." The speaker drew a parallel between our own day and the time of the Reformation, showing how every movement towards intellectual liberty, and larger knowledge was bound to be reflected in religion. Unitarianism was shown to be the logical result of the Reformation by the development in Hungary under Bishop David, when the Reformation had thought itself out to its true issue. The result would be the same here ultimately. We are living in the smoke of a battle that has already been fought and won.

The Rev. W. G. Tarrant gave the last address, and dealt with the wider aspects of the liberal movement in religion, and its development in non-Christian lands. Referring to Dr. Herbert Smith's address, he warned his audience against assuming too readily that the battle was won. The Reformation had produced a powerful counter-reformation, and it was for us to see that history did not repeat itself in this way.

The Rev. W. Copeland Bowie in a short speech expressed the thanks of the Association and visitors for the kind reception that had been given them in Birmingham, and the thanks of all to those who had worked to make the meetings a success, mentioning especially Mr. W. Byng-Kenrick and Mr. Ellis Townley.

The meeting closed with a hymn and the benediction pronounced by the Rev. Charles Hargrove.

LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

On Thursday afternoon, October 27, the British League of Unitarian and other Liberal Christian Women held a public meeting in the schoolroom at the Church of the Messiah, Mrs. Tangye being in the chair. There was a large and representative attendance.

Miss H. Brooke Herford, organising secretary, first addressed the meeting on "The Necessity of Co-operation." The speaker gave an interesting account of the origin and development of the sister movement in America—the Women's Alliance—telling how, from very small beginnings, it had become a powerful factor in Unitarian missionary work. Miss Herford went on to point out the many ways in which a similar association in this country should be a great source of strength to our churches, drawing particular attention to the encouragement that might be given to small branches of the League by an occasional contribution to their sales of work, accompanied by a friendly letter. She also referred briefly to the Fellowship Section of the League, which had been formed to keep in touch with those women and girls who, for various reasons, were obliged to leave home and to settle in places where there was no Unitarian place of worship. This part of the work depended for its success on the co-operation of the branches, which, it was hoped, would soon be formed in connection with all our congregations.

Mrs. S. Martineau, honorary treasurer, followed with an address on "The Aims and Ideals of the League." After explaining the methods of the Central Committee, and their need of increased funds, Mrs. Martineau made an earnest and eloquent appeal to her audience to bear in mind the first and principal object of the League, namely, "To quicken the religious life of our churches, and to bring Unitarian women into closer co-operation and fellowship." It would be impossible in this short

report to do justice to her words, which made a profound impression on all present.

Miss Palethorpe then described the working of the Liverpool Associate Branch, laying stress on the advantages of holding occasional neighbourhood meetings at the smaller churches.

Miss E. R. Lee, of Stourbridge, reported that there were at present five branches of the League in the Midland Union, a sixth being in process of formation.

A few encouraging words from the chairman brought to a close a meeting which was pronounced on all hands to have been most successful and inspiring.

LIBERAL CHRISTIAN LEAGUE.

Last Monday Dr. W. E. Orchard, of Enfield, delivered the first of four lectures on "Religion in Relation to Modern Movements." His subject was "The Bearings of Modern Science on Religion," and the discourse so scintillated with brilliant remarks and humorous asides that the hearer, in noting one, generally lost the next.

The lecturer stated that he did not profess to be an expert, but he had consulted the best scientific authorities for the purpose of the lecture. Among these he quoted Karl Pearson, Haeckel and Spencer. Science and Religion both claimed to interpret life. Science forced religion to explain itself. The day will come when there will only be science and religion, theology will have passed into science. After explaining the method of scientific investigation, the lecturer said there were still gaps to be filled, as that between the neural and the conscious process. What was the connection between a pin-prick and the pain it caused? The two incidents belonged to separate orders of experience.

If everything was to be explained by natural law, then nature must include our spiritual faculties and experiences. God must be manifested in incarnation, grace in nature, and eternity in time. Man must find forgiveness in the consistency of the moral law, and his highest prayer will be the offering of himself to God. The natural is not what happens to us, but what happens to us in such a way that our minds are satisfied. The more you tie man to the natural universe, the more you have to explain religion by natural law. Conscious man is the mirror of the universe. The infinite is positive but indefinite. Our spiritual natures posit the infinite;—which of us is content with what we know?

Dealing with the pantheistic conception, the lecturer stated that man had not yet arrived at the stage when he could give a correct interpretation of the universe. A Christian did not believe that he could know God as he knew phenomena, he must be apprehended spiritually. There was an infinite trinity consisting of truth, goodness, love. Religion was a need of man's nature, so is science, therefore science is itself religious. When a man told him he was a materialist he replied so was he, only he could not tell what matter was. In conclusion the lecturer said if they wanted real knowledge, there was a passage in John's Gospel which showed the way. "If any man willet to do his will he shall know of the doctrine," and he dismissed the large audience with the cryptic saying:—"God is the will which is not done till man does it."

MR. CAMPBELL AND DR. MARTINEAU.

THE ATHANASIAN VIEW OF CHRIST.

THE following letter from Professor C. B. Upton appeared in the *Christian World* last week:—

SIR,—If we had Dr. Martineau still with us he would surely have been deeply interested

in Mr. Campbell's statement (given in your issue for October 20) that "When Athanasius fought his famous fight he was more nearly right than Arius," for this was his own profound conviction. During the latter half of his ministerial and professional life Dr. Martineau repeatedly asserted, both in private and in public, that in the "fight" referred to the fundamental truth was on the Athanasian side. In *The Nineteenth Century*, for instance, he discussed the question, "Was the 'person' of 'the Son' of essence like the Father's? or of the very essence of the Father?" and he reaches the conclusion that the latter view is undoubtedly the correct one. He then proceeds to inquire if all men are of the very essence of the Father?

"In opening to us this co-essentiality with God," asks Dr. Martineau, "did Christ show us what is true of His own individuality alone?" On the contrary, He stands, in virtue of it, as the spiritual head of mankind, and what you predicate of Him in actuality is predicable of all in possibility. This interpretation of His life on earth carries the Divine essence claimed for Him into our nature as His brethren. In Him as our representative we learn our summons and receive our adoption as children of God. The "Incarnation" thus extended from the person of Christ to the nature of man may fitly be called "the central mystery of revealed religion." The last sentence shows what supreme importance Dr. Martineau attached to this view of man's relation to God and Christ. His belief was that as this conception of the immanence and incarnation of God in humanity—and pre-eminently in Jesus—became more deeply apprehended, the old controversy between Unitarians and Trinitarians would gradually lose its *raison d'être* and become a thing of the past. My impression is that the great majority of the more thoughtful Unitarians on both sides of the Atlantic are substantially at one with Martineau on this basal question, and, if so, it would seem that the difference between Mr. Campbell's "Liberal Christianity" and that of the Unitarians is by no means so serious as he himself supposes it to be.

To some extent, indeed, the difference appears to be merely nominal; as when, for instance, Mr. Campbell speaks of the Father within us as "Christ," while Martineau and other Unitarians, in accordance with ordinary Christian usage, would employ the word "God" or "the Holy Spirit" to express this felt Divine Presence.

CHARLES B. UPTON.

Manchester College, Oxford, October 21.

THE SOCIAL MOVEMENT.

MEDICAL INSPECTION OF SCHOOL CHILDREN. COLLECTIVE AGREEMENTS IN THE GREAT INDUSTRIES.

LAST Tuesday's meeting of the London County Council was largely devoted to the discussion of the general question of the medical inspection and treatment of school children. This arose on the report of the Council's Medical Officer for Education for the year 1909, and on certain recommendations of the Education Committee. These, which were ultimately approved, provided for the medical inspection of "entrants" to public elementary schools and of children between the ages of eight and nine and twelve and thirteen, and others selected as urgent cases; each school to be visited by a school doctor at least once in each term, and arrangements to be made for the school nurses to take to the nearest school at which inspection is in progress

any cases which appear to be in urgent need of treatment.

* * *

THE Labour Department of the Board of Trade, with the assistance of Mr. D. F. Schloss, has issued a report on the collective agreements under which the conditions of employment are governed by the terms of bargains between employers or associations of employers, and groups of workpeople employed by them, or organisations of which these workpeople are members. In an introductory memorandum Mr. G. R. Askwith says the collective agreement of a general trade or district character known to the department number no less than 1,696, viz.: 30 sliding scales, 563 piece price lists, and 1,103 working agreements of various kinds. The three most important affect in the aggregate nearly 1,000,000 workpeople, 34 agreements affect numbers varying from 10,000 up to 200,000, while the remaining 1,659 each affect less than 10,000, and most of them affect quite small numbers of workpeople.

* * *

THE total number of workpeople whose conditions of labour are specifically regulated under the provisions of these agreements (after allowing for workpeople affected by more than one agreement, is estimated to be 2,400,000, less than one-quarter of the whole number employed in the United Kingdom. Mining and quarrying workers account for 900,000; transport trades, 500,000; textile trades, 460,000; metal, engineering and shipbuilding, 230,000; and building trades, 200,000. In addition to those directly affected, there are a large number of other workpeople, whose wages, hours of labour, and other industrial conditions follow, and are in effect governed by the collective agreements in force for the time being in the trades concerned. Provisions in many of the agreements relate not only to the rates of remuneration to be received by the workpeople and to their hours of labour, but also to a great variety of other subjects, including the number of workpeople to be employed in the execution of specified jobs, the distribution of work among workpeople or different classes of workpeople, and the conditions under which the labour of young people shall be employed. In a large number of instances, particularly in the more important industries, the collective agreements also provide machinery for the purpose of effecting the pacific settlement of differences which may arise either as to the interpretation and application of existing agreements, or as to the terms upon which fresh contracts of the kind shall be concluded. The wide prevalence of these arrangements in our most important industries must have an important influence on enterprise.

* * *

THE report itself notices a remarkable development to which attention has seldom been directed. In many industries wages are governed by agreements having reference only to particular establishments or localities; but in several important trades there is manifested a tendency to supersede these narrow wage scales by lists having a wider application, shop lists being absorbed in local lists, and local lists in "uniform" lists, whose operation is co-terminous with that of organisations of employers and of employed, and which not seldom extend their influence over an area wider than that covered by either of these organisations. Whether in the form of "shop lists" or of agreements with a more extended area, the method of collective bargaining may be said to prevail throughout the whole of our manufacturing industries, and to obtain to a very considerable extent in regard to the employment of dock and waterside labour, and of labour employed in transport and in sea fishing.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

London District Unitarian Society.—The London District Unitarian Society has decided, with a view to increasing the interest of the various churches in its work, to hold its autumn meeting at the different churches round London, and this year's will be held at Brixton on Thursday next, November 10. Amongst the speakers will be Rev. Dr. Baart de la Faille (pastor of the Dutch Church in Austin Friars), Rev. G. Crosswell Cressey and Mr. A. J. Mundella. Refreshments will be served at 7.30, and the chair taken by the President, Mr. Alfred Wilson, at 8 p.m. A most cordial welcome will be extended to all, and it is hoped that a large number of friends, more especially from South London, will attend.

Boys' Own Brigade.—The Rev. J. C. Balantyne writes as follows:—"Will you kindly allow us to make known through your columns that the annual council meeting of the London Battalion, B.O.B., will take place at Essex Hall on Thursday, November 17, at 7.30 p.m., when Mr. Jack M. Meyers, secretary of the Hutchison House Club for Working Lads, will speak on "Boy Labour and the Labour Exchange," a subject on which he is well known to have a most intimate knowledge. Mr. C. E. B. Russell, author of "The Making of the Criminal," and other works, also hopes to be present and to speak at the meeting. We shall gladly welcome all friends interested in work among boys. Refreshments will be served at the close of the meeting."

Ballee: Non-Subscribing Presbyterian Church of Ireland (Unitarian).—An effort is now being made to raise money for renovating the ancient Meeting-house at Ballee, the installation of new heating apparatus, reflooring the church, and for making better provision for praise in the public worship. Within the last two years the field in which the church property stands has been purchased, a sexton's house provided, and the old graveyard mapped and planned. In the case of Irish churches, often situated in remote country districts, the local resources of a scattered farming population are very limited. We understand that a sum of £400 is still needed to complete the scheme at Ballee, and contributions may be sent to the minister, the Rev. J. H. Bibby, Bishopscoart, Downpatrick, Co. Down, and to Mr. Hugh McMechan, treasurer of the fund, Ballybranagh, Downpatrick, Co. Down.

Forest Gate.—The last of a series of four lectures by Rev. J. Page Hopps was given on Wednesday, October 26, the subject being "The Future Life—A Rational View." Rev. John Ellis presided. The attendances at the previous lectures were not so large as we anticipated, but on this occasion the church was nearly filled. We hope, as a result of this effort, that some reverent thinkers who are out of touch with organised religion may be drawn into fellowship. The lecture on each occasion was preceded by a selection of vocal and instrumental music. On the previous occasions the chair was occupied by men prominent in the social life of the district—Councillor D. J. Davis, Dr. V. J. Batteson, and Councillor W. R. Hughes.

Framlingham and Bedfield.—The anniversary and harvest festival meetings were held on Sunday and Monday, October 23 and 24. Sermons were preached by the Rev. J. M. Connell, of Bury St. Edmunds, and by the newly appointed Suffolk village missionary. Solos were rendered at both chapels during the day by Mrs. W. R. Marshall (London). On Monday the public meeting was held, Miss

Tagart in the chair. Addresses were given by Miss Tagart, Miss F. Hill, Revs. J. M. Connell and H. C. Hawkins (Suffolk village missionary). The following resolution was proposed by Mr. C. P. Dowsing (Framlingham), seconded by Mr. G. Cook (Bedfield), and endorsed by a few words from Miss E. M. Smith (local hon. sec.):—"We, the members and friends of the Framlingham and Bedfield and Monk Soham Unitarian chapels, at our annual meeting on October 24, 1910, wish to record our hearty gratitude to the Rev. Richard Newell for his devoted work among us as Pastor during the last eight years; and to express our good wishes for his success in his new sphere of labour." It was stated that a travelling bag had been sent to Mr. Newell as a token of affectionate regard and esteem. Musical items by Mrs. W. R. Marshall and other friends, and by the Bedfield band, under the leadership of Mr. W. Smith, added greatly to the enjoyment of the evening.

Hampstead: Rosslyn Hill Chapel.—The room hitherto known as the small school room, but henceforth better described as the church parlour, was formally opened by Mr. Henry Herford for inspection at the congregational meeting on Wednesday, October 19. Many members of the congregation have contributed carvings, curtains, carpets, and furniture, and have given much time and thought to the result. It has been a labour of love, of which the congregation and all those who use the room may always think with pleasure and gratitude. Mr. Henry Herford has been the organising mind and chief worker. He has designed and made the large fireplace, which is the most striking and beautiful feature of the place. Mr. J. C. Drummond has been very closely associated with him in the work of decoration, which has taken many months of patient labour to complete, and to these two workers above all others the sincerest thanks of the congregation are due. The church parlour is now a room of which any chapel may be proud. The following subjects will be dealt with by the Rev. H. Gow in a course of Sunday evening addresses during November:—November 6, "What is Liberal Christianity?"; November 13, "What is the Meaning of the 'Divinity of Man'"; November 20, "The Problem of Evil—What has Religion to say to it?"; November 27, "The Will to Believe."

Ilford.—A successful three days' bazaar was held last week, commencing on Thursday, October 27, when Rev. Frank Freeston presided, and Mrs. Wallace Bruce declared the bazaar open. Among the visitors were several from Essex Church, and also Mr. Alfred Wilson. The following day Miss Lister was the opener, and Mr. Isaac S. Lister was chairman, supported by Rev. W. H. Drummond, Rev. H. Gow, Miss H. Brooke Herford and other friends from Hampstead, and another excellent day's sale was effected. As expected, the Saturday afternoon holiday proved to be the popular day, when Lady Bethell, accompanied by her daughters, opened the sale. Mr. Walter Young presided, supported by Mr. James May (L.C.C.), Rev. John Ellis, and the chairman of the church (Mr. E. R. Fyson). Mr. Edgar Worthington and Miss L. Martineau were also present, and the hall was crowded. A few minutes after the opening Sir John Bethell, M.P., arrived. In a short speech he wished the church and bazaar every success, and handed the treasurer a handsome donation. The members of the Ilford congregation desire to express their gratitude for the gifts of all kinds which have been sent to them from many parts of London and the country. The proceeds, including donations and the sale of tickets, amount to £275, less the expenses, £15.

London: Mansford-street.—The forty-third annual meeting of past and present scholars, teachers, and workers of Spicer-street and Mansford-street was held on Wednesday, November 2. The schoolroom was tastefully

decorated with out flowers kindly provided by Lady Durning-Lawrence and Mr. E. B. Squire.

Lydgate.—The foundation stones of the new Sunday school were laid on Saturday last by Lord Airedale and the Rev. C. Hargrove. We should like to give an account of the interesting speeches delivered on the occasion, but we have only received a long report from a local newspaper just as we go to press, and it is impossible to deal with it. May we remind correspondents that reports should be sent forward at once, and in a form in which it is possible to print them.

Peckham: Avondale-road.—On Saturday, November 26, a sale of work in aid of the church funds will be held in the schoolroom, Bellenden-road. It will be opened at 3.30 p.m. by Lady Durning-Laurence. Contributions in goods, flowers, books or money should be sent to Miss Lenmon, 48, Glengarry-road, East Dulwich, S.E., or to Mrs. A. Hayward, hon. secretary and treasurer, 93, Chadwick-road, Peckham, S.E.

Stratford.—The Rev. John Ellis writes from 19, Highlands-gardens, Ilford:—"The new rooms which Mr. Ronald P. Jones is generously building for us at Stratford to facilitate the extension of institutional work are approaching completion, and will be ready for use early in December. We have decided to furnish and equip one of them as an infant department of the Sunday school, to be conducted on the Archibald System. A trained teacher has kindly offered her services for this work. A piano is an essential, and we cannot afford to buy one. Will any well-wisher among your readers give us one? Of the other rooms one will be chiefly used for Guild purposes, and the others as club-rooms. We shall require about £100, in addition to the amount raised at the recent Mayfair, to furnish and equip them for the work contemplated. Will you be good enough to help us by allowing me in this manner to call attention to our needs? I ask for help in the confident belief that, with adequate equipment and support, we can build up a strong institutional church in our district."

Swansea.—Professor T. L. Vaswani, M.A., of the Bombay University, preached morning and evening last Sunday at the Unitarian Church to very large congregations. His subject in the morning was on "The Wisdom of Higher Life," and in the evening on "The Message of India," a discourse which, as stated in the local newspapers, "will not soon be forgotten by all who heard him in the Unitarian Church yesterday."

NOTES AND JOTTINGS.

THE NEW "PAUL'S CROSS."

The column bearing the figure of St. Paul with the cross, which has just been unveiled outside St. Paul's Cathedral, has been erected some distance away from the position of the original "Paul's Cross," which was discovered when the churchyard was being converted into a garden, and marked with an octagonal slab. That the Sunday trading problem is no novelty (says the *Daily News*) seems indicated by a notice issued at Paul's Cross prohibiting barbers from shaving on Sunday. In 1354 Northburgh, Bishop of London, was a sort of episcopal pawnbroker, who lent sums of money to the citizens on pledges. If at the end of the year they were not redeemed, the preacher at Paul's Cross gave notice that after fourteen days the pledges would be sold.

The Cross was damaged by lightning during the fifteenth century, but magnificently rebuilt by wealthy Bishop Kemp, and became the chief centre around which raged the fierce debates

of the Reformation. It was pulled down in 1643 by order of Parliament, and at the Restoration the Paul's Cross sermons were removed into the Cathedral itself, together with the endowments, which still belong to the Sunday morning preachers at St. Paul's.

ST. MARTIN'S-LE-GRAND.

The General Post Office at St. Martin's-le-Grand, which is to be closed within a few days, stands on a site which boasts a history covering more than eleven centuries. On it stood, according to the *Westminster Gazette*, as long ago as the year 750, a collegiate church founded by Wother, King of Kent, and built by men who might have spoken with the Venerable Bede. This church was more than three centuries old when the Conqueror took it under his wing, and dowered it with all the moor-land without Cripplegate. To St. Martin's College more than one prisoner fled from Newgate or Tower Hill to seek sanctuary; and for many a century St. Martin's curfew-bell rang out to warn law-abiding citizens to keep indoors. When the site was cleared, in 1818, for the General Post Office, a crypt of the old-time college was laid bare.

THE CLEARANCE OF SLUM PROPERTY IN BERMONDSEY.

It is gratifying to learn that the Housing of the Working Classes Committee of the London County Council propose to make a clean sweep of the slum areas known as Tabard-street, Grotto-place, and Crosby-row, Bermondsey, pulling down the houses, widening the streets, and re-housing the tenants. The cost of this scheme is estimated at £473,300. Dwellings are to be erected on the Tabard-street area to accommodate 2,450 people, and it is suggested that about five acres should be laid out as a public open space. Under the Housing of the Working Classes Act, 1890, re-housing accommodation has been, or is being, provided for upwards of 19,500 persons in various parts of London and the suburbs.

If any proof were needed as to the necessity of this undertaking, it would be found in the report containing the average death rates per 1,000 in the three areas to be dealt with, as compared with the death rates in the boroughs in which they are respectively situated. This shows that whereas the death rate for London from all causes between 1904 and 1908 was 14.9, and from phthisis 1.44, in the Tabard-street area it was 36.8 for all causes, phthisis 3.88. Between the years 1905-9 the death rate for London was 14.5, phthisis 1.38, while in the Grotto-place area it rose to 39.1, phthisis 6.10.

A GREAT HUMANITARIAN.

The death is announced of M. Henri Dunant, founder of the International Red Cross movement, at the age of 82, in Switzerland. In his early days he devoted much time and energy to the study of slavery in Mohammedan countries and in the United States, but after the battle of Solferino, in which he took part, his activities took another turn, and one which testified no less to his sympathy with suffering humanity. He applied to Napoleon III. for permission to employ the Austrian doctors, taken prisoners by the French, in relieving the sufferings of the wounded, and afterwards published his "Souvenir de Solferino," which made a deep impression on all who read it. M. Dunant gave both time and money after this date to the cause of the unhappy victims of war, but much of his work had been forgotten when his name was again brought before the public in 1901, on the occasion of his sharing the Nobel Prize with M. Frédéric Passy.

In 1872 M. Dunant founded in Paris, Brussels, and London "L'Alliance Universelle de l'Ordre et de la Civilisation," by help of which

he brought about the London Conference in 1875 for the Abolition of Slavery. In 1870 he had founded in Paris a society which was intended to be an international union for the lifting and settlement of all disputes between the nations, that war might be averted. In 1872, by the request of the London Peace Society, he gave a lecture on "Arbitration," which evoked much enthusiasm. The well-known and constantly growing "Fraternité par Correspondance" was begun by Dunant early in 1849. It is now one of the most energetic branches of the international peace movements. Dunant and Bertha von Suttner, who calls Dunant "her revered master," are honorary presidents of this society.

THE FEEDING OF NURSES.

The arrangements for the Conference of Matrons of Hospitals and similar institutions, which the National Food Reform Association is convening at Caxton Hall, Westminster, on Saturday afternoon, November 5, have now been completed. Miss Rosalind Paget will take the chair at 2.30 p.m., and a paper on the "Feeding of Nurses," prepared by Miss Musson (Birmingham General Hospital, formerly Assistant Matron of "Bart's"), will be submitted. The subject will be discussed under various heads. A limited number of visitors' tickets will be issued, for which early application is necessary to the Secretary, National Food Reform Association, 178, St. Stephen's House, Westminster. The arrangements are being made by a representative committee, of which Miss L. V. Haughton (Guy's Hospital) is chairman.

KILBURN UNITARIAN CHURCH, Quex Road.

SALE OF WORK will be held in Unity Hall, Quex-road, on Friday and Saturday, November 18 and 19, 1910. To be opened on Friday, at 3.15 p.m., by Mrs. ASPLAND JONES (Chairman, Percy Preston, Esq.; and on Saturday by Mr. ALFRED WILSON (Chairman, Ronald Jones, Esq.).

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

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LONDON DISTRICT UNITARIAN SOCIETY.

The Autumn Meeting

will be held at
Brixton Unitarian Christian Church,
Effra Road,
 ON
Thursday, Nov. 10, 1910,
 at 7.30 p.m.

The Chair will be taken at 8.0 p.m. by
 ALFRED WILSON, Esq. (President),
 supported by Rev. G. C. CRESSEY, D.D.,
 A. J. MUNDELLA, Esq., Rev. Dr. BAART DE
 LA FAILLE, and others.

Refreshments in the Schoolroom, 7.30.

RONALD BARTRAM, *Hon. Secretary.*

UNITARIAN CHRISTIAN CHURCH,

Avondale Road, Peckham, London, S.E.

A SALE OF WORK, in aid of the
 Church Funds, will be held in the School-
 room, Bellenden-road, on Saturday, November
 26, 1910, and will be opened at 3.30 p.m. by
 Lady DURNING LAWRENCE.

Chairman: JOHN HARRISON, Esq.

Admission 6d., returnable in goods.

Contributions in goods, flowers, books or
 money, will be thankfully received and ac-
 knowledged by any of the Church officers; by
 Miss LEMMON (President, Ladies' Working
 Society), 48, Glengarry-road, E. Dulwich, S.E.;
 Mrs. COOLEY, 33, Elsie-road, E. Dulwich, S.E.;
 Mrs. G. V. CARTER, 77, Crofton-road, Camber-
 well, S.E., or by (Mrs.) A. HAYWARD (Hon.
 Sec. and Treasurer), 93, Chadwick-road, Peck-
 ham, S.E.

RICHMOND FREE CHURCH.

BAZAAR, in aid of Church Hall
 Building Fund, will be held at Essex
 Hall, Essex-street, Strand, W.C., on November
 23 and 24, 1910. To be opened on
 Wednesday, November 23, by Lady DURNING-
 LAWRENCE, at 3 p.m.

Thursday, November 24, by Mrs. SYDNEY
 MARTINEAU, at 3 p.m.

All friends are cordially invited.

Donations or Contributions towards the
 Bazaar will be thankfully acknowledged by
 the Bazaar Treasurer, Mrs. CLAYDEN, 1, Sheen
 Park-gardens, Richmond, Surrey; Bazaar
 Secretary, Miss ODGERS, 32, Cambrian-road
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